it cannot perish. But there is then no second, nothing else different from him that he could smell.

<c (25) And when (it is said that) there (in the sushupti) he does not taste, yet he is tasting, though he does not taste. For tasting is inseparable from the taster, because it cannot perish. But there is then no second, nothing else different from him that he could taste.

" (26) And when (it is said that) there (in the sushupti) be does not speak, yet he is speaking, though he does not speak. For speaking is inseparable from the speaker, because it cannot perish. But there is then no second, nothing else different from him that he could speak.

" (27) And when (it is said that) there (in the sushupti) he does not hear, yet he is hearing, though he does not hear. For hearing is inseparable from the hearer, because it cannot perish. But there is then no second, nothing else different from him that he could hear.

tc (28) And when (it is said that) there (in the sushupti) he does not think, yet he is thinking, though he does not think. For thinking is inseparable from the thinker, because it cannot perish. But there is then no second, nothing else different from him that he could think.

t((29) And when (it is said that) there (in

the sushupti)
he does not touch, yet he is touching,
though he does not
touch. For touching is inseparable from
the toucher, because
it cannot perish. But there is then no
second, nothing else
different from him that he could touch.
€c (30) And when (it is said that) there (in
the sushupti)
he does not know yet he is knowing,
though he does not
know. For knowing is inseparable from the
knower, because
it cannot perish. But there is then no
second, nothing else
different from him that he could know.
" (31) When (in waking and dreaming)
there is, as it
were, another, then can one see the other,
then can one smell
the other, then can one speak to the other,
then can one